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"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIV. CHICAGO, JANUARY 25, 1900. NUMBER 22

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# UNITY

VOLUME XLIV. THURSDAY, JANUARY 25, 1900. NUMBER 22

One of the leading professors in a great Presbyterian University in this country writes us: "What a loss to the world in Doctor Martineau's going; one of the ablest and sweetest souls of our time and his 'Seat of Authority in Religion' one of the century's greatest books."

---

A patriotic paper thinks that the Rev. William R. Lord, of Portland, has no right to quote Jesus as authority because he is a Unitarian, the added evidence of his incapacity to understand Jesus lying in the fact that "Mr. Lord said that Jesus did not say 'Go into all the world and shoot the gospel into every living creature.'"

---

Mark Twain somewhere humorously describes satan speaking impatiently to a new arrival: "The trouble with you Chicago people is that you think you are the best people down here, whereas you are merely the most numerous." This is a weakness not confined to Chicago. Many people feel that the popularity of a sentiment is argument in its favor and that even an atrocity is justified if only plenty of people endorse it.

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Some correspondents in the columns of the *Christian Register* are busily revising "Now I Lay Me Down to Sleep," but for all its faults the old lines will stick and the new lines will pass away. Literary fame is difficult to analyze and the power of poetry beyond finding out. Lines such as these live not by virtue of any quality than can be discovered by analysis, least of all by the truth involved. They rest in some verities deeper than our critical probes can go.

---

The *Pacific Unitarian* well says that the lesson of General Wood in Cuba ought to sink deep into the hearts of men everywhere. It shows how this man, who a few years ago was an unpretentious army surgeon at Santiago, "lifted a whole province and gave it self respect and a new life." He promises fair to do the same thing for Havanna. Our contemporary ventures the opinion that "if such a man had been sent to the Philippines we probably might have been spared a sad page of our national history."

---

Among the eminent men of letters who have recently declared themselves against war as waged by England in the Transvaal are George Meredith, Frederick Harrison and Oscar Browning. Ouida, the French writer, has written a letter in which she says, "What shall it serve the country if it gain a hemisphere and lose its own good name?" It is its good name in the eyes of the world that England loses and will lose so long as the tawdry imperialism of speculators, and the morality of which Chamberlain is chief prophet, shall scream from her tongue and blaze on her banners. This recalls the lines of Wheeler as quoted by the Advocate of Peace:

> "O for one hour of Gladstone's voice to plead
> The cause of God against the claims of greed."

---

A Sorosis woman of New York confesses that "cocktails" are on the increase among society women. She says: "I fully realize that women are everyday seizing upon new beers. They have laid hold of the 'cocktail,' but they must let go; it is strictly un-feminine and was never meant for the feminine palate. It is essentially a man's drink." We join with the Union Signal in asking upon what authority does she discover that it is "essentially a man's drink?" Is the man's stomach different from that of the woman? Is the grey matter in the woman's brain compounded of different stuff from that which is lodged in the cranium of the woman? Society lines are surface scratches that do not go very deep into physiological or psychological realities.

---

All the "peace traitors" do not live in America. The Rev. R. A. Armstrong, of Liverpool, has recently preached on "Christless England and the Devilry of War," in which he says:

> As we read of battle and of carnage, as the record whether of defeat or victory is flashed across the wires to our island home, let us always imagine the Christ-figure moving through the embattled hosts, the Son of that God who is Father alike of Englishman and Boer; let us conjure up the pity, the sorrow, the deep reproach that would surely be in every line of his dear face; and let those of us who still believe in his Gospel as the Gospel of truth and life, try to think and feel and speak of all these things even as would he, the Lord of Love and blessed Prince of Peace.

If Mr. Armstrong lived in America there would be plenty of Christian people to characterize him as "traitor," an "enemy of his country."

---

We commend to the boards of education of cities, large and small, the article on "The Free Lecture Course of New York City," which appears in the *Outlook* for January 13th. There is no reason why the work there accomplished on so extensive and encouraging a scale should not be undertaken in every town on a scale proportioned to the size of the city. If school boards and the teachers which they employ could escape from the superstition that they have nothing to do with the educational interests of the community they serve except for the hours between nine and four, we might look for a great advance in popular intelligence. If school boards would but give free use of their buildings, and school teachers would but lead public sentiment we might hope for a renewal of the lyceum in that power which once obtained when Wendell Phillips, Emerson and Theodore Parker went up and down the country enkindling ideals and breaking bonds.

"The Rise of the Common Man" is the title of one of Dr. David Starr Jordan's recent lectures. Is not this the highest work of religion and morals? Browning teaches Paracelsus to pray,

> "Make no more giants, Lord,
> But elevate the race at once."

Jane Addams in her lecture at All Souls Church last Sunday evening on "Democracy in the Industrial World," admitted that for the present expert service was to be expected from some kind of aristocracy rather than from democracy in labor, but even best results are not desirable at the cost of human progress and human rights. The "better government" that is so much in evidence now in justification of war is not as desirable if it must be forced upon a people from without, as a poorer government from the within when it represents the aspirations of the people. All tyrannies are not cruel or unkind but a tyrant is a tyrant even though his conceptions be of heaven rather than of hell.

## John Ruskin.

Ruskin's death is a belated event. The items have been all in and the account closed years ago and those who loved and admired him will rejoice that rest has at last come to a truly great man. There is a poetic fitness that his name should be coupled in death with that of James Martineau. Both were men of transcendent power and from widely different sources they brought a common contribution of tolerance, universality and freedom to religion.

Mr. Ruskin began life as a representative of culture, wealth and the aristocracy suggested thereby. He ended his life as an advocate and interpreter of the artisan, a lover of nature, a prophet of simplicity, a democrat of the democrats. Like Tolstoi, he came by art roads to ethical earnestness and religious breadth. He opened the way for new inspirations. He showed that the Holy Bible in painting, architecture and literature was neither a sealed nor a closed book. He may have lacked the poise and balanced wisdom of Emerson, but he was more versatile, fertile, and probably in his day, at least to the English people, more of an idol breaker. He ameliorated the doctrines and dogmas of the church, the conventionalities of art, the pretensions of society and the genteel brutalities of wealth. His methods may have been erratic, his conclusions dogmatic and some of his canons of criticism unsound, but his spirit was contagious and next to Emerson he was the inspirer of his day. He awakened new conceptions in art and showed that the beautiful was not allied to, but was truth.

His fear of modern machinery and modern methods was perhaps unwise, but it led him into the channels of thought that made of William Morris "the idle singer of an empty day," the champion of the labor party, a leader in the industrial arts, a prophet of the highest socialism.

In championing Turner, he gave all modern artists a new chance and in his high interpretations of the renaissance of the sixteenth century he paved the way to that new renaissance too near to be yet understood, too much in its incipiency to be measured, but it is that which is bringing us not only a new appreciation of Greece and Rome, but of resources immeasurably older that these.

James Martineau, by the study of philosophy and the history of religion, made religion cosmopolitan and identical with inspired and inspiring ethics. John Ruskin in pursuing the beautiful, reached a similar result. We hope that in death both these masters will receive a terrestrial resurrection and that a new interest in their work will be awakened, a fresh reading follow and hosts of new minds be awakened and new souls enlarged.

"Strengthened are they who touch the prophet's bones."

## A "Chicago-Rockford Club."

Twenty-seven out of a discovered forty boys in Chicago from the one little city of Rockford sat down to dine together in one of the pretty parlors of the Sherman House last Friday night; smooth-faced youths, most of them, but one married man in the midst and he so recent a Benedict that he made a delightful and delighted foil for the wit of his comrades. These boys were saturated with memories of "the old high school." The Rock River rippled pleasantly through the conversation and Rockford spires pierced through the Chicago smoke and gleamed and glinted in the ideal land of poetry and of love. Of course the girl that was "left behind" softened and sweetened the humor; the Sunday schools, churches and venerated and in some cases the venerable pastors were conscious background to the simple and jolly fellowship of the evening. The little group afforded its physician, musician, stenographer, newspaper man,—he wielded the gavel, clever masters of the lens, embryonic business men and, who knows, how many prospective millionaires. These boys in their very names represented the traditions of successful inventors, captains of industry, men of science, jurists and legislators.

These boys came together to swear allegiance to "dear old Rockford," to confess an indebtedness which was scarcely felt until the home ties were broken and life fairly launched upon the turbid and turbulent tides of the great noisy metropolis, the hurrying, the wicked but alluring and inspiring Chicago.

How touching it all is to think of how Rockford in common with fifty other towns within a radius of two hundred miles or so, is annually creamed of its best young life in order to keep the big city a going.

Ye Editor was the guest of honor and after having mingled his Rockford memory with that of his youthful companions at the board, expressed his love and fellowship for the senior pastor at large of the whole city of Rockford, Dr. Kerr, and eliciting from his auditors the heartiest applause of the evening, this or something like it is what he said in his speech and what he would fain say to all young men who take their lives in their hands to seek their destiny in the vortex of metropolitan privileges and metropolitan responsibilities.

Happy is the man who might live in a mansion but prefers to live in a cottage. So, happy is the young man who can bring Rockford habits into Chicago privileges, who can preserve his "early to bed and

early to rise" habits, who can keep to the simple tastes and quiet comforts and still be ready to avail himself of the higher privileges of the metropolitan stage, platform, pulpit, library and art gallery.

Two dangers beset the young man in the city: One, too much isolation, for there are no solitudes like the solitudes of a great city. With everybody so near he gets near to nobody. He finds his little place in the machinery, becomes a cog in the wheel and works in his groove, losing the buoyancy and the freedom, the elasticity of spirit which he brought hither, so that when "success" comes the power of utilizing and appreciating the same is lost.

The second danger lies in the other extreme. Pressing so eagerly towards his privileges, grasping so promptly his opportunities, he loses his feet, is swept away in the "social current." In trying to get a little good out of everything he loses the power of assimilating any good and he becomes a floating mote on the social current, tossed hither and yon and at last loses himself in a dissipation varying in degree but the same in kind.

In order to avoid either of these dangers the young man in the great city needs anchorage, to bind himself as soon as possible and as firmly as possible to a few great principles and to some fixed centers. He must find the best substitute for the home. He needs the sanctities of the Sunday, the refuge of a church, the confidence of elders, a shelter and respect such as go with a pastor if such can be found who can command at once the young man's attention and the young man's respect.

The Rockford Club in Chicago listened sympathetically to some such words as these, proving thereby their fortunate training and the precious endowment they brought with them.

Maybe some other young men away from home with a homesickness proving the unoccupied space in their lives may read these words and for the moment feel themselves members of that larger club of the young men from the small town in the big city and be comforted and strengthened by the fellowship implied and possible.

### Heirs of the Ages.

What happiness to live in light at last—
And see the centuries into beauty turn,
And evermore some gracious thing to learn—
As golden gift we get to crown the past:
What jewels at our feet old Time has cast;
Let us not any precious blessing spurn,
But rather from its use some other learn,
Till treasure-house of love has wealth amassed!
We are the heirs of all that e'er has been,
Eternity bestows its wonders great;
We are possessions of our God to win,
And hold them all as if in angel state;
Therefore whatever now has note of wrong,
By skill of love we are to change to song!

—WILLIAM BRUNTON.

---

There are two times in a man's life when he should not speculate; when he can't afford it, and when he can.

Wrinkles should merely indicate where smiles have been.

The English are mentioned in the Bible,—"Blessed are the meek, for they shall inherit the earth."—*Mark Twain.*

# Good Poetry.

### A Shadow.

I said unto myself, if I were dead,
What would befall these children?
What would be
Their fate, who now are looking up to me
For help and furtherance? Their lives, I said,
Would be a volume wherein I have read
But the first chapters, and no longer see
To read the rest of their dear history,
So full of beauty and so full of dread.
Be comforted; the world is very old,
And generations pass, as they have passed,
A troop of shadows moving with the sun;
Thousands of times has the old tale been told;
The world belongs to those who come the last,
They will find hope and strength as we have done.

—*Henry W. Longfellow.*

### In Snow-Time.

How should I choose to walk the world with thee,
Mine own beloved? When green grass is stirred
By summer breezes, and each leafy tree
Shelters the nest of many a singing bird?
In time of roses, when the earth doth lie
Dressed in a garment of midsummer hues,
Beneath a canopy of sapphire sky,
Lulled by a soft wind's song? Or should I choose
To walk with thee along a wintry road,
Through flowerless fields, thick-sown with frosty vine,
Beside an ice-bound stream, whose waters flowed
In voiceless music all the summer time?
In winter dreariness, or summer glee,
How should I choose to walk the world with thee?

The time of roses is the time of love,
Oh, my dear heart! but winter fires are bright,
And in the lack of sunshine from above
We tend more carefully love's sacred light.
The path among the roses lieth soft
Sun-kissed and radiant under youthful feet;
But on a wintry way true hands more oft
Do meet and cling in pressure close and sweet.
There is more need of love's supporting arm
Along life's slippery pathway, in its frost;
There is more need for love to wrap us warm
Against life's cold, when summer flowers are lost.
Let others share thy life's glad summer glow,
But let me walk beside thee in its snow.

*Anonymous.*

### The Time of War.

Lord, once our faith in man no fear could move;
Now save it from despair!
The trial comes; strengthen the might of love;
Father, Thou hearest prayer!

Thou hearest; and we hear, above this din,
Thy blessed word sound clear:
"I purge this land from slavery and sin;
The reign of heaven draws near."

O, never falter, ye who strive to bring
In men the heavenly birth;
For still the angel hosts unfaltering sing,
"Peace to the weary earth!"

O, never falter! peace must come by pain;
Heaven is not found, but won;
Hold the dark angel till he moulds again
The peace he hath undone.

We know not, Lord, what storms and trials strong,
Must work our world's new birth;
But we will toil, with this for working-song,—
"Peace to the weary earth!"

Peace to the weary, struggling, sin-sick earth!
Peace to the heart of man!
Storm shall bring calm; that high reward is worth
All we must bear, or can.

—*Samuel Johnson.*

## The Mid-Continent Congress of Religion.

HELD IN SINAI TEMPLE, CHICAGO, DEC. 12, 13 AND 14, 1899. WEDNESDAY EVENING SESSION.

DR. HIRSCH, CHAIRMAN.

(*Stenographically reported by Miss Minnie Burroughs.*)

Our program states that this meeting shall be devoted to a "search for the common denominator." The friends that will speak to us tonight come to tell us of the fundamental thoughts held by the fraction of religion which they represent. Although we shall take no vote at the end of the discussion and shall not attempt to eliminate the factors to find the "common denominator" and put it down in black and white, we hope that those who will listen to the speeches will go hence with the impression deepened that underneath all the diversities of putting the numerator and the denominator of our religious beliefs there is a vital and profound thought common to all of us, a common denominator of earnest and enthusiastic striving for the betterment of man and the establishment of righteousness. I, as a Jew, can but contrast tonight's discussion of religious problems with other discussions that were forced upon the Jews in former years. Students of Jewish literature know full well that especially in Spain and Southern France many a time a Jewish rabbi was called upon to discuss religious questions with monks and priests of the church of the majority. And these discussions were never for the Jew purely academic. Frequently his own life and always the peace of his own people depended upon his tact and his diplomacy. He was expected to state his case and to answer the attacks upon his convictions from the other side without giving offense to the religious sensibilities of his opponents and without evoking the fanaticism of those mightier than he with whom he had to enter the arena.

Tonight neither the peace nor the happiness of myself nor of my people will depend upon the successful debate on our part. We want all those who take part tonight to understand that for the moment this is not a distinctly Jewish platform. They have a right to state their views and use whatever terminology they choose. They will give us no offense. We are broad enough to hear the truth stated as others hold it even if the dialect is out of the ordinary.

And so I ask the friends who speak to speak out of the fulness of their conviction with no restraint whatsoever. In old Judaism there were many controversies and often it was difficult to decide with which side was the truth, and it was an old Jewish maxim that stated, when two controverters put the truth as they saw it with honesty of heart, "These are the words of the Living God." And so tonight, whatever statements may be made, I am sure they will come under the blessed category of the words, the living words of the living God of Israel.

We open this discussion according to the alphabetical order of the different fractions or denominators and the first that will address us is the representative of our Baptist friends. And I can tell him that if the Jews had to decide the question of baptism, by the light of Jewish form or practice or experience, emersion is the historical way. That is the way the old Jews were baptized. And thus I hope as on that point we agree he will feel perfectly at home in this house.

Mr. Crandall will speak to us on behalf of the Baptists. But, Brother Crandall, remember, "Ten Minutes," and forget for once the clerical habit of being so engrossed in the eternities as not to know what time it is.

REV. L. A. CRANDALL, PASTOR OF MEMORIAL BAPTIST CHURCH, CHICAGO: Ladies and gentlemen, I do not know but what I am willing to relinquish all of the "ten minutes" and trust my case to the presentment of Dr. Hirsch.

He would be a brave man who would undertake to tell what all Baptists believe. Each Baptist church is absolutely an independent body. My own church has no formal creed. We also believe in the right of private judgment and the privilege of every man to interpret according to his own conscience and intelligence, so necessarily there must be a wide diversity of views in our denominational term. Therefore, I should not for a moment undertake to say what others believe, but state tonight what I believe as one member.

It is hardly necessary to say that I am a Christian, that I believe in the revelation of God through Jesus Christ, the highest revelation to me that the world has known. It is hardly necessary for me to touch at all upon the distinctions between us and other Christian bodies. You all know that it is largely as regards the form of the ordinance of baptism. There was a time when I laid vastly greater stress upon outward forms than I do tonight. There was a time when the questions which are wont to come up in discussion between members of different denominations troubled me a great deal more than now. As I study my own life history and the changes through which I pass intellectually I find that as the years grow some of the things which seemed of transcendent importance to me in the past do not seem so vastly important to me now. In other words, the emphasis is being shifted.

There are only two great questions in the universe of human thought for myself. One concerns God and one the future of the human soul. Is there a God, and does man live beyond this life? Those for me are the two great overtopping questions which come to my own soul. I do not for a moment say that there are no other questions of importance, but having once settled those questions I can come to the consideration of any and all others with a calm heart, but until those are settled unrest and anxiety hold me and if they be settled in the negative, heartache and darkness.

I want first of all to know that back of this natural order, back of these natural phenomena, back of all the forces in whose clutch we feel so helpless there is somewhere an intelligent first cause. I want to feel when I stand face to face with the mysteries of life, the problems that are far beyond my solving, that somewhere there is One who understands all about those things, that there is an infinite intelligence that overrules. I want to feel that there is something more than an unconscious force,—a personal friend, my Father.

I am a Christian because I believe that the revelation of God as the Father of all men has come to us in its largest and sweetest form through Jesus of Nazareth.

Then I wish also to feel that when this life is done there is something beyond. A little while ago a great orator died and a short time before he died he wrote the words, something like this:

> Is there beyond the silent night
> An endless day?
> Is death a door that leads to light?
> We cannot say.
> The tongueless secret hid in fate
> We cannot know.
> We hope and wait.

Now, for one, I am not content to abide there. I want to know so far as possible to human knowledge, what lies beyond the darkness of death. I want to know that somewhere is life for those who have passed

out from the home and from our sides, from our embracing love.

I am a Christian because in addition to all the other evidences of the immortal life of the human soul found elsewhere as I verily believe, I believe that in the earthly teaching and experience of Jesus of Nazarath I have added demonstration of the existence of life after death. These are parts of my faith.

Now as to practice: I conceive the work of every man in this world, Jew or Christian, Baptist, Methodist, Presbyterian or what not, the supreme work of every man in this world, to be to bring in the reign of personal righteousness. That is the work I am trying to do. If I did not believe that I could do it where I am better than anywhere else, I should not be there. I say "personal righteousness," the righteousness of each human heart, of all human hearts, not righteousness which exists in theory, but righteousness which changes the life, makes a pure, honest man.

My father is a Baptist minister and has been for fifty-five years. He told me not long ago of an experience he had years ago with a member of his church. Two neighbors had quarreled very bitterly and during the quarrel this man's sheep had been ham-strung (I trust some of you have been brought up on a farm and know what "ham-strung" means). This man's sheep had been ham-strung and he laid it to his neighbor and said he would never forgive him as long as he lived. "But," father said, "you ought to love your enemies." That was something he would not do. He was taken sick and likely to die. Father went to visit him and he said, "Now, brother Smith, will you not forgive your neighbor?" The old man thought for a minute and turned his face away from father, and finally turned back and said, "I will tell you what I will do. If I die I forgive him; if I live I never will." That man I do not call righteous.

The end of our effort is personal righteousness for myself, ourselves, those about us, the lifting up of degraded humanity, the cleansing of vicious hearts that all men may come into loving relations with Almighty God. These things, the future of the human soul beyond death, and the struggle for righteousness in this world I consider to be fundamental for a Baptist.

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THE CHAIRMAN: Mr. Crandall told us that he was a Christian but you know that there is a denomination that has monopolized that name. It is called "The Christians." Mr. H. O. Smith is expected to give testimony on behalf of them. Is Mr. Smith here?

It seems that there is no "Christian" here to-night and so we go on to the next, the Congregationalists.

The Jews are all Congregationalists; each Jewish congregation is lord and master unto its own self and has no connection in matters of dogma and doctrine with any other Jewish congregation, and I believe that the word "congregationalist" is intended as a protest against the church polity of other Christian denominations. I have the pleasure of welcoming here to-night and you will have the pleasure of listening to a gentleman who is a good staunch supporter of the Liberal Congress cause in the Congregational pulpit, Mr. Faville, of Peoria.

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REV. JOHN FAVILLE, PASTOR OF THE CONGREGATIONAL CHURCH, PEORIA, ILL: I have questioned whether I was really a happy selection for this representative talk. In the first place I am only fourteen years old as a Congregationalist. Like Dr. Thomas, I am a back-slidden Methodist with the only difference that he back-slid some years before I did and went a great deal farther.

Another reason why I question my fitness is that I have been on the platform of this Congress nearly every year since its inception, I am getting to be an "old story." It was more than five years ago when I first spoke my little speech on this platform in this Temple at the Liberal Congress of Religion, and I have seen in these years a good many changes in the attitude of many of our men and women, pastors and laymen, concerning this Congress. I wish that another who had not been associated as I have been with the Congress might have taken my place.

The third reason why I question my fitness is that I have recently been charged with being a heretic, but when I tell you that it was a charge from the newspapers perhaps it may palliate the offense. And you will allow me to say I am sure for the brethren whom I represent in the Corn Juice City of Peoria, that they charge me with heresy is utterly without foundation. We have an association of about thirty pastors there who meet once a week, and we welcome every pastor in the city to that association and the platform is just as free as that we are on to-night.

With all these unfavorable conditions it is a privilege, perhaps it is my duty, to say a few words for the denomination that has adopted me. It would be very easy for me to say that I think we are the "common denominator." I have heard it argued ably and long among our Congregational brethren that when the finished product of ecclesiasticism comes it will be a Congregational church, but it would take more than ten minutes, I fancy, to prove that to this audience, so I will not make that my line of argument and research.

It would be very easy to say I think we have the fundamental holdings, but as we might not fully agree as to what are the fundamental holdings, possibly I had better not take that line. But I have a few suggestions in reference to the denomination known as the "Congregationalist" that seem to me to point in the direction of helping us toward a "common denominator."

As I look then upon the church I represent to-night or the assembly of churches, for we too are already independent, I fancy there is a spirit among us that desires further acquaintance. Perhaps it is because we are a small body and feel a little lonesome, but it seems to me there is a desire on our part to see something of what our neighbors are thinking, what they are doing. It is true that more Congregationalist pastors have identified themselves with this Congress of Religion than all of the other so-called orthodox denominations. I do not think it is wholly because we are independent, but because the spirit of fellowship and comradeship is in our midst. Quite generally as a denomination we want to get acquainted not simply with our brother Methodist, Presbyterian or Baptist, but with our brother Jew, Unitarian, Universalist or Ethical Culturist.

The second thing I believe we are doing, not exclusively but in part, as Congregationalists toward finding this "common denominator" is to hold quite largely the receptive spirit. Now I do not mean to say we have any monopoly of that, but as I look over the five or six thousand churches of our order (and I know certainly, something of the temper of them) I believe as a body there is no more receptive body to new truth, new methods, the new spirit of fellowship, than the denomination I represent to-night. I say again that may be because our conditions are different, not because we are any better, any farther advanced, but simply that as a denomination we naturally fall into both the social and the receptive mood.

Another reason why I think we are doing something towards finding the "common denominator" is this: We boast of our democracy and whatever our practice in theory we believe in democratic principle. I know we limit it; that we have not been true always to the principle of democracy in our Congregationalism or ecclesiasticism, but we believe in it. I know of no finer discussion of church polity than Faribarn gives us. He says: "The church does not consist of the

priest, the preceptor or bishop, they are but the accidents of the church. The church is made of saints and souls, the people." We believe that the church is the people and because we believe this, we are adding some factor to this problem of finding the "common denominator." And I know that as a body of churches we shout for and pray for democratic principle and are willing that it shall go out to its fullest length.

Once more I hold that we are doing something towards solving this problem because we, like so many others, are turning our emphasis from what I might call love of truth to love of man. Never was there a time when man believed more in the truth or that it can be found than to-day, but we all recognize from the discussions of to-day and the discussions all about us that that which is to bring men into right comradeship and fellowship for the kingdom of God on earth is not simply a love of truth; but that deeper than that, under that must be the love of men. We are seeing that the pathway to the truth itself is first the pathway of love to men. And I stand here to say that we are joining, we Congregationalists, as never before, in that great onward movement. We are seeing that after all even in the search for God which is the search for truth, that it is not the maker of creeds, the believer in systems first and foremost, but it is the "pure in heart who shall see God." And then we are seeing that "by this shall all men know that ye are my disciples, if ye have love one to another." That is to me the most splendid contribution that we or any church can make to this great problem.

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THE CHAIRMAN: We are glad to have a representative of the Presbyterian church speak to us. Though perhaps most of us do not hold to the Westminister Catechism yet we shall like to hear what the Presbyterian church is to-day contributing to the religious thought of men and the moral regeneration of humanity and I am sure we will all be amply repaid and greatly instructed by the reverend gentleman who will speak to you.

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REV. W. R. NOTMAN, PASTOR OF FOURTH PRESBYTERIAN CHURCH, CHICAGO: As an artillery man I once took part in a great review of troops before Queen Victoria. Nearly every branch of the service was represented, the artillery, the infantry, the cavalry and the engineers. I remember very well that each arm of the service was profoundly convinced of its own efficiency and effectiveness and there was a general tendency on the part of each to underrate the efficiency and effectiveness of the other. But there came a time when we all passed where the Queen sat, the saluting point. I remember very well that each thought of difference disappeared. All thought of begrudging anything to the other dropped out of sight, and the one proud, dominating idea was we were all of us soldiers of the Queen.

I stand in the ranks of another army to-day, a varied army, with each branch of divine and social service represented and I am not very sure but the same tendency is apparent, i. e., to exalt its efficiency and effectiveness for the work. I do not blame them if they do, but I do blame them for underrating the efficiency of the other. But there comes a time when our little differences are forgotten, when the one proud, and dominant thought is that all of us are soldiers of the great King. As I study this case of the relation of the denominations I am convinced of two things:

First, that absolute loyalty to one's own denominational ideal and determination to work along the lines of that ideal are a necessity for the efficiency of the whole. I do not think that we can serve the sum total of the powers for righteousness unless each of us is doing his level best along the lines of work where he is placed. Of that I am perfectly convinced. But at the same time I do not think that that is in any way whatever inconsistent with a broader view of the field wherein we join in the good that is being done by the others. Do you see any inconsistency there? I do not. Therefore I am perfectly willing on all possible occasions to come into the very closest relations with every man and woman doing what he can for the benefit of humanity along any lines whatever.

Speaking of the Presbyterian church, I would like to say this: We do stand for a certain construction of the world and of experience from the standpoint of our conception of God. And that central principles of thought it uses in almost every department of its work and of its life.

Along the lines of government we differ from our friends of the Congregational church in that we have a great representative system based almost exactly on the government of the United States, or better, the government of the United States is based upon ours; i. e.: We begin with the congregation as a great democratic body and from that we rise by a series of systems up to our general assembly, the final court of appeal as well as the legislative body of the whole system. I simply point to the government of the United States and say that is the system of Presbyterianism to all intents and purposes.

I am inclined to think that there is a movement in the Presbyterian church at the present moment of a very decided kind and gathering in force, away from the transcendents towards the humanities. I do not know that the movement will alter very much the Presbyterian's conception of God or his reading of experience and world in terms of that conception but it will move the emphasis from a theological system of belief down to practical work, and will move more and more decidedly along every line that makes for the welfare of man, throwing itself heart and soul into the work of raising men up; not to bring humanity down to the level of the lowest, but to get down to the level of the very lowest and then use all the momentum it has got to move the masses up. That I take to be the movement of the Presbyterian church at the present time and I say may God make that movement stronger and stronger as the years roll on. The very fact of moving that emphasis will bring the Presbyterian church into closer sympathy with every worker of God than ever before.

We have had a good history. The Presbyterian church has fought for liberty and freedom, a severe struggle in Scotland defending the rights of humanity; and I do hope that along this new line of work she will be equally valiant, equally determined, equally true.

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THE CHAIRMAN: The next one to address us is a representative of the Unitarians. We need not tell the gentleman, Mr. Fenn, that as a Unitarian the atmosphere of this house must remind him of his own home surroundings. I believe the primitive Unitarians were the old Jews. Mr. Fenn will tell us what the Unitarians are standing for to-day and what their contributions are to the thought life of the present age and the practical work of reform.

(Paper withheld from publication by the speaker. Rev. R. A. White, who was to speak for the Universalist, was absent.)

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THE CHAIRMAN: The secretary has something to report for Ethical Culture.

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THE SECRETARY: I have a letter from Mr. William Salter, lecturer of the Chicago Ethical Culture society, which will explain itself:

Chicago, Dec. 12, 1899.

Dear Mr. Jones:—I am suddenly called away to a funeral in Philadelphia and can only send a card of regret and Godspeed to you in your meeting. It is surely an enlarging experience to meet and hold com-

munion with men of different faiths from our own, and an ennobling one. We see how much the human heart is one despite intellectual differences. What a number of bottom intellectual agreements we may have, too. The reality of religion lies, to me, in the sense of a law above us to which we must bend, in reverent awe, in holy obedience. This is the essential meaning of prophetic Judaism, and Christianity adds to it the hope and expectation of a time when all the ideal requirements of the law will be fulfilled—when the law will be one with life and joy and love. Modern science gives us the conception of the natural and evolutionary method by which this sublime end is to be reached. What is wanted is a synthesis of these great forces. May these meetings, in which I regret I cannot take part, help to this end!

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THE CHAIRMAN: Mr. Jones will speak for the Independent, and no one is more competent to speak for the Independent than Mr. Jones.

Now it is not given to everybody to be a pioneer. Some of us love our ease too much and some believe that they have work to do within the confines of established civilization; but Mr. Jones belongs to the strong men who have the passion for pushing out and pushing on. Mr. Jones called himself my "associate pastor" this afternoon. He did not use the proper term. He is my associate Rabbi, and as such I give way to him now.

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JENKIN LLOYD JONES, PASTOR OF ALL SOULS CHURCH, CHICAGO: I would like to speak for a class of people who delight in the message and spirit here delivered and who are waiting the outcome of this and similar meetings for a better expression of that which is in them a profound hope and a deep faith.

I know not how you will interpret independency. Let me for a moment represent those who are weary of the segmentation that has been going on in Christendom for the last two hundred years, those who believe that the so-called "denominational spirit," the sectarianism of Christianity is coming to be its scandal and its impotency. I speak for those who recognize the necessity of organization and the legitimacy of definition, but who recognize also, as the speakers to-day have so clearly emphasized, that there has been coming into human thought within the last fifty years some profound and fundamental change in methods and in attitudes, and as these methods and attitudes change the old necessities of definition and the old justifications of separation and antagonism are giving way. There are those who believe that the rallying cry of the denominations that at one time represented the necessity of honest souls, may come to be and to a great many souls, has already come to be an encumbrance, a hindrance simply on account of this change of attitude and different interests of the human end.

I am in the habit of saying that I want all the denominations to take all they can, and God bless them in their acquirement, and then I will be content to take what is left. In most communities I will then probably have what is best and what is worst in the community. There is coming a time when there must come a new emphasis of the old fundamental vitality that is still the glory, the power, the pride of the mother church of Christendom, the great Roman Catholic church that was represented on this platform this afternoon and whose prophets were spoken of and their power testified to, to the satisfaction and joy of the large audience present.

There will come a time when we will have to re-assert its great message of unity and come back somehow to the primal power of the cathedral. I speak for those who have found it a strategic advantage to lay aside the names that are historically dear to them and the labels that would be of their own choosing if they must wear labels. But in the ferment of the thought of to-day, in the agitation of honest minds, it has become painfully apparent to them that in religion, at least, labels are apt to be libels. They misrepresent more than they represent. They run lines of division where in the nature of things no lines exist. These labels divide those who in the nature of things, in the profundity of their convictions, and what is more, in the majesty of their purposes are one.

If I have any constituency to represent here to-night it is such as these. I believe that in this representation I make good my right to the fellowship and sympathy of the sincere and earnest in all the denominations. If at any time others should be moved to lay aside the labels which to them are dear it may not be because they feel repelled from such, but because they feel attracted to all the others.

I speak for that independency that declines to be associated with one denomination peculiarly because of the great hunger to belong to all denominations. I speak for those who feel the logic of the times and the burden of the age drawing them towards the sincere and the faithful everywhere. If you fall back on the old argument that organization is inevitable and segmentation the course and law of life of course I will gladly assent to your proposition, but I do believe that in the order of growth and development as revealed in nature and emphasized by those who study nature, that there are processes of disintegration that belong to the higher processes of integration, that there often comes times when nature takes apart in order that she may more wisely put together.

However that may be I speak for those who feel not only the ties that bind and draw them to all the sincere and loving within the Christian fold, but who feel also the ties that bind and draw them to the sources of inspiration that are working and have worked in realms of thought and feeling beyond the farthest reach of Jew or Christian. I feel that this Congress as it has expressed itself to-day so grandly through Baptist, Congregationalist, Presbyterian, Jew or Gentile, is in the line of that thought which is encircling the globe to-day with a finer sympathy and a larger hope.

But more than that, in the language of Mr. Willett this morning, I speak for that independency that is persuaded that the obligations that bind this church to the church across the street are greater and more imperative than can the obligations be that bind this church to some remote church affiliated more closely to it in doctrine and form.

In other words there is a growing need of a church that is first committed to the locality in which it is reared, a church dedicated to the humanities right at hand; a church that will become the center of work, that seeks to redeem the society of which it is a part, taking that work so close that it will not endanger its efficiency or potency by allowing any sort of doctrinal name or sectarian badge to come between it and its own which lies within reach of its hands and within reach of its power. And its own lies not only among those who may agree with its thought, who may be congenial to its culture or who may share its inheritance, but its own lies with those who most need it, the ignorant, the degraded, the sinning.

Let others rally their bands as they may, let them seek to corral their saints, I would stand for a church that is primarily concerned with sinners, that seeks to so direct its energies and invest its resources that the darkened lives may be lightened and the stumbling ones strengthened.

The independency I care for and for whose inspirations I speak, is that independency that strives to get close up to the heart of all that are organized and to put itself into line with those who are not organized. If there are any saints in the world who can and are will-

ing to get together and go off to heaven all by themselves, I wish them God-speed on their selfish journey. We choose to stay behind and wait for the hindmost. The new conception of independency does not antagonize. It will not take as conclusive and final the differences of thought, but will seek rather to build on the harmonies of hopes and ambitions and what is better and more practical, the fundamental, common needs of all humanity. As I understand it there is a place for such an organization as this in these distracted and distracting times. It will offer such a platform as is here offered. It will not seek to cut deeper the ditches that divide, nor to add to the segmentation of that which is already scratched beyond recognition; but it will seek to so bring the differences to the front that all will see that they are trifling and insignificant compared to the great fundamental unities and harmonies that hold us together here and which must bring us together over there, for it is one world here and there, one God now and then, and if we hope to be a happy family up there why in heaven's name should we not begin to practice it a little down here so that we shall not feel so lonesome and so awkward when we are ushered into the celestial presence.

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THE CHAIRMAN: It would not be fair if the religion to whose teachings this house is dedicated were to find no spokesman at this hour and in this place. We had expected that Dr. Stolz would give to you our side of the great fundamental questions, but he is detained apparently or else he would be here. And so it comes to me without any further preparation to speak in the name of Judaism; why am I a Jew and why are they Jews who come here every week? Why are there five million Jews in Russia and five other million outside of Russia that still uphold the name so tenaciously in their loyalty to that distinctive appellation?

One answer might be,—We are not colored but we were born that way. We are not Jews by election but Jews by the decree of birth and there is some truth in this. We Jews believe that birth implies an intention of Providence and that to each man is given in this life something to do, something to do which perhaps has already been done by those who are his parents and his ancestors. And believing this the Jews believe that, born of Jewish parents, to us has come the duty to illustrate in our lives certain principles which found their first and we believe their most sublime articulation in the Jewish household; principles which fell first from the lips of the great moral teachers and social reformers known by the very inadequate and misleading name of "the ancient prophets of Israel." But there is no Jew living to-day whose Judaism is merely for him an accident of birth; it has grown into a deep seated conviction, for we Jews fully understand what Goethe said that "those things which we inherit from our fathers we must ourselves again acquire before we can claim to be their proprietors."

So from the thought side, not from the birth side, I will give the answer why I am a Jew and why others are still Jews and love that distinctive appellation. We might say we are Jews and love Judaism because to be a Jew religiously implies freedom and Judaism is freedom. It is true in the common theologies of the day that have not yet ceased to be hocused about in some pulpits, Judaism is likened to a mighty wave come from the ocean but by some process or other has been frozen and stands like a monument without light or life now, a majestic glacier.

Now this simile of Judaism as something frozen, lifeless, cold, is entirely wrong. I do not judge Christianity by what I read of it in books of old. If I want to learn what Christianity is I go to a living Christian and from his life and from his principles I make my conclusion as to what Christianity stands for.

Do likewise, turn critical and go look at the Jews, ask them, and you will find they all agree, and their testimony is to be taken, not that of teachers of theological seminaries; their testimony is unanimous that our Judaism is a living force, that it is a process and has not as yet become a result. Judaism is not a dogma but is a tendency. Its sacramental word is never "Believe," but "Deed" and "Duty." Our Judaism to-day is not the Judaism of the Bible, the Judaism of the Talmud, the Judaism of mediaeval thinkers, but we are linked to all these phases of Judaism by the common tendency which flushes them all and by the common enthusiasm for a broader and deeper humanity.

Judaism has its anthropology, its doctrine as to man. It says that every man regardless of color, creed or condition is a child of God. There was not merely one son of man according to Judaism. We do not say that only the Jew is the full man. We say all men are full men. Our anthropology does not teach and never did that man ever fell. We see in the history of man a constant rise towards the fuller, broader and deeper life. Perhaps here Judaism parts company with dogmatic teachings of other religions. We give to every man the possibility to sin but also the power to rise above sin. We do not say that man having fallen must become a Jew to be saved and we do not hold in any phraseology but that of the old prophet that "he that sinneth shall die." Whether Adam sinned or did not sin cannot affect us; and whether Adam was a saint or was not a saint can be nothing to our credit. Each man must work out his own salvation. But while we say that humanity has in every individual man an incarnation of the Deity we are fully alive to the fact that there are men who have come to earth to whom has been given a greater share of the divine than to others. They are the prophets and our prophetic company includes not merely those mentioned in the Old Testament, but the best and noblest of all mankind. Emerson is our prophet as well as Isaiah. And Jesus of Nazareth is our teacher as much as he is the teacher of any Christian church, but we take his teachings in the light of his own time, and many of his sayings which are simply incomprehensible to others are intelligible to us because we know that he, speaking as a Jew, for the Jews and before the Jews and in the Jewish dialect, put into Jewish phraseology certain thoughts which have no mystery and no mysterious meaning for one who knows their Hebrew original. We do not say that Jesus of Nazareth was the perfect man beyond which there is no further advance, but we take him in his own time and find him there at the very pinnacle of the time in which he was born, lived and worked. The Jews did not reject him then. The people at large sang the "Hozanna" and that people never shouted five days thereafter "crucify," "crucify." The priests put him to death and the Roman Procurator nailed him to the cross; the hands of the Jews never, for he was bone of their bone, flesh of their flesh, spirit of their spirit. There was no reason why the people of a prophet should put to death a prophet of the people.

Even beyond the great humanity, and if you so please, the divinity of Jesus, Judaism teaches that man has grown and that every man may grow.

The doctrine of salvation of Judaism is very simple. We do not speculate on life to come. It has often been said that that is the poverty of Judaism. The New Testament talks of the life hereafter. The Old Testament has merely indications of immortality. The later Judaism has intimations full and deep of a life to be before the "kingdom come" of which Jesus spoke, as their prophets had reference to a social re-

generation not beyond the clouds but here on earth.

Judaism teaches me that there is an immortality, but the immortality shall not be an incentive. Hell and heaven are neither deterents nor magnets for the Jew. He knows that the best life here on earth is the best preparation for whatever may come hereafter. Judaism lays down this fundamental principle (and I am quoting teachers who lived fifteen hundred years, perhaps eighteen hundred years ago), that the noblest life which every man may lead is the best preparation for whatever may come hereafter.

We do not say the Jew alone is to be saved, but salvation is free to all and accessible to all without any miraculous mediation. Of course, man must be born again, but the power to be reborn and the necessity to be reborn is in every human being.

Judaism is not merely teaching religion, but it also places upon its adherents martyrdom. Perhaps we would be ready to lower the flag with the historic name upon it, that implies no privilege and no prerogative but the responsibility of greater service, but we feel that it would be moral cowardice on our part if in days like these we took away one jot from the aggressive proclamation that though we are free, liberal and recognize the right of all to seek God in their way, to find Him in their formulas, we are Jews and will be nothing else but Jews, Jews here and Jews all the time. To be a Jew means today to be the target for slander, calumny, bigotry, falsehood. We feel that Jesus the Jew spoke right, "Be ye among the persecuted and not among the persecutors;" so we are "among the persecuted." We feel the pang of the Russian Jew. He does not suffer because worse than others, but simply because he is a Jew. He would not suffer if he would say, "I am a Christian." Would that statement change his character? Where is the logic of the statement that he is hated because he "is mean," "vulgar," "tricky." Could the statement, "I am an orthodox Christian" make his character any different? But when he does make that statement he may become a general in the army, a professor in the University, but as long as he says he is a Jew, he is impaled in a misery compared to which the wretchedness of the reconcentradoes in Cuba was paradise, yea, more than paradise. And we feel that here in America the Jew today must stand for the right of a minority, a small minority which never feels that it will be a majority; the right of private judgment and the freedom of the conscience of every man. That is the mission which we claim to have, a mission which places upon us a cross, which winds around our head the same crown which was bound around the head of Jesus the Jew. We walk today a Golgotha and carry our cross amidst the jeers and contempt of those who claim that they know Him and worship Him who died a Jew on the cross because he too proclaimed principles which the mighty Roman majority, headed by the priests, would not allow to be legitimate. Yet with all this our national consciousness of an historic martyrdom, we believe and work and hope that the day will come when we Jews will no longer be, when Judaism will be passed away.

In our services on the great day of atonement, in the most solemn moment, the following is read in every synagogue throughout the whole world:

At the very hour when the doors of the old temple in Jerusalem were closed forever, Thou didst but open before us the portals of the world, for Thy kingdom will embrace ultimately all Thy sons on the earth and Thy people will be all of humanity.

And this we sing as the poetic statement of our faith:

"Ring out each tongue a gladsome lay;
Break forth in glee each heart!
This is for joyous thoughts the day,
Let brooding care depart!

Not only in the days of yore
Of which this hour brings ken,
Did He, the Lord, whom we adore,
Sustain in love weak men.

As He was with the fathers' band
So is He with us still:
A Palestine is every land,
A Zion—every hill.

He is the God of freedom sweet;
He leads from night to light.
Where men as loving brothers meet,
There thunders Sinai's might.

His altar is each humble heart
Aglow with truth's bright flame;
The hand that works, own priesthood's art
And blesses in God's name.

The covenant at Sinai made
Hath for us wider scope;
Its duty is on all men laid—
Its light is—mankind's hope.

Sing out aloud this festal song;
Sound freedom's stirring call:
'Love will unite man's struggling throng—
One God be known to all!'"

That is from our prayer-book, the confession of faith in the prayerful language of the Jew and of Judaism.

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THE BENEDICTION.

DR. THOMAS: Almighty Father, more than we can ask or think may Thy peace, Thy blessing rest upon all who worship in this temple. May Thy blessing be upon us together in this Congress and Thy blessing be upon all the world forever. Amen.

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## Society of the Hague for the Defence of the Christian Religion.

This society offers the following as subjects for its prize competition for the current year; papers to be submitted before December 15, 1900:

1. What do we know outside of the New Testament concerning the Messianic expectations of the Jews during the last two centuries before our era and down to the middle of the second century after Christ?

2. The belief in the immortality of man either from the religious or the philosophical point of view.

Papers arriving after the specified date will not be read. The author of any work accepted as meeting the conditions, will be entitled to a prize of 400 florins, which he will receive in cash, unless he should prefer the gold medal of the society with 150 florins in cash, or the silver medal with 385 florins. The prize papers will be published by the society and included in its Memoirs. The directors reserve the right in special cases to award a part of the prize, with or without inclusion in the society's publications of the work so rewarded; the decision on this point to be dependent on the wish of the author.

To be admitted to the competition, papers must be legibly written in the Roman character, and in Dutch, Latin, French or German. Papers in the German character, and those which the directors find too illegible, will be excluded. Authors are advised to be as concise as the nature of the subject will permit.

Papers must not be signed but marked with a device, repeated on the outside of a sealed envelope containing the name and address of the author; papers and envelopes to be sent postpaid to the secretary of the society, Dr. H. P. Berlage, pastor, in Amsterdam.

Papers which have been included in the society's works may not be reissued by the author, either with or without revision or translation, except by authorization of the society. *Translated from the Le Protestant.*

# The Study Table.

"The Almanac" in the memory of many now living was once an important part of the home furnishing. The yellow covered Ayer's Almanac had its fixed nail from which it was never to be taken except to be promptly returned. By it the dates were kept, the holidays fixed, the sun and moon regulated, on the part of the elders; and from it the youthful members of the family extracted a considerable amount of useful information. There was a convenient supply of jokes and anecdotes, and weather prognostications which enlisted scientific interest by the fitting of the facts to the prophecy. The day of the almanac has apparently gone by and still it might be well to reinstate it. Such an almanac as that published by the New York World, and which lies before us, contains a mass of recent statistics and information concerning current life, civic, religious, military and social, that deserve not only a casual survey but frequent consultation. Once having learned to use the "World Almanac" as a ready reference book, its place becomes as fixed in the home and study of the modern city home as its humble ancestor, "Ayer's Almanac," occupied in the western log cabin in the forties and fifties. Anything from antidotes for poison to the statistics of crime and pauperism and the present strength of the standing armies of the world arrest your eye in "The World's Almanac."

## "Texts Explained."

The declared purpose of Dean Farrar in the volume bearing the above title is "to call attention to a large number of verses or passages of which—in matters of varying importance—the force, the beauty, the correct reading, the exact rendering or the deep special significance has often been mistaken, overlooked, or altogether obliterated."

He who, before taking up the main body of this little work, peruses the preface (and the man who does not first of all read the preface to a book has seldom any business with what follows) will find in it specimens of the various kinds of errors and difficulties in the authorized version of the New Testament which it is the author's purpose to correct or remove. It is here his intent to indicate by representative examples, taken from almost every book of the New Testament, that no considerable part of it is without need of revision.

These "explanations" will, upon the whole, strengthen Dean Farrar's reputation for being outspoken and fearless and in general sympathy with the advanced Biblical scholarship of the day. His commendation of the revised version is hearty, while judicious, and he does not hesitate to declare that the revisers "conferred an inestimable boon on this age and nation." His judgments are, for the most part, such as will stand the severest tests of criticism. While one might make quite a list of minor points on which to express disagreement with his conclusions, the book upon the whole commends itself to us so strongly as to quench all desire to dwell upon its little defects, and we gladly commit to the waste-basket our budget of dissent.

Besides much sound criticism, we have in this unpretending manual many brave words, which, if not strictly "comment," are better than comment, being the living testimony of a latter-day prophet. To formalism in the churches, to what he scathingly designates as "amateur fasting," and to all other religious shams, he applies the scalpel unsparingly whenever opportunity offers.

What one most misses in the book is that continuity of impression which can come only from studying every part of the New Testament in relation to its context; and for such more complete exposition one must needs go to a commentary which omits nothing bearing any relation, whether near or remote, to whatever passage may be under consideration. The Dean gives us good brick and stone but hardly any mortar for the construction of the house. We wait for the handy English-American commentary which shall supply this lack. G. L. C.

Meadville, Pa.

## A Little Child Shall Lead Them.*

About a year ago we noticed in these columns a little book by Mrs. Alice L. Williams called "The Mission of Children," with the story of a life most loving and loyal, even through pain and disaster. This year the story appears under the above title, in a new form, neatly bound in paper, as one of the holiday pamphlets, and it will find many friends, both among those who recognize it anew, and those who have not seen it before. E. T. L.

## *The Little Heroes of Matanzas.

This bright little story for children deals with the condition of affairs in Cuba just previous to the intervention by our government. The "Little Heroes" are children of a refined and wealthy Cuban family that had been reduced to dire necessity by Spanish oppression. The father had left his home to fight in the cause of Cuban liberty. The two little boys, innocently playing soldier in the streets near their home, are captured and heartlessly shot by one of the Spanish Captains. The sorrow of the mother, the sympathy of friends, and the just fate of the cruel Spanish Captain are vividly portrayed. It is a bit of modern history told in a way to awaken the interest and inspire the sympathies of its young readers in the cause of right and justice. The proceeds from the sale of this little volume are to go to the Cuban children made orphans in the late struggle. L.

## The Young Puritans and Captivity.*

The third in "The Young Puritans Series" and, as their name implies, based upon historical facts in the old colonial days. The story is complete in itself, although continuous with the two preceding volumes. It tells the tragic experiences of three English children who were taken captives among the Indians during King Philip's War. It has all the thrilling interest of fiction, with the added force and impressiveness received from being founded upon truthful history in our own country. To make those times alive and picturesque to our young people is putting firm groundwork of substantial value into their minds. The habits and customs of the Indians, with other incidental details, contribute much to the interest and profit of the story. The heroic methods of living, among the Puritans, their quaint speech and deep religious fervor represent conditions of life widely contrasting with those of the present day easy plentifulness shown by the author in her previous "Jolly Good Times Series." E. T. L.

*By Alice L. Williams, 15 cents. James H. West Company, Boston.

THE LITTLE HEROES OF MATANZAS, by Mary E. Carret. Boston, James H. West Company, 50 cents

*By Mary P. Wells Smith. Little, Brown and Company, Boston. 12mo., cloth. Illustrated. Each, $1.25. Three volumes, uniform, in box, $3.75.

# The Sunday School.

## A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

*Prepared by E. H. W.*

### XI.

THE PRAYER OF MANASSES.

MEMORY TEXT:

*I have set up abominations and have multiplied detestable things. Now therefore I bow the knee of mine heart, beseeching thee of grace.*

In the prayer of Manasses we have only a fragment, just fifteen verses, every line of which is echoed in the book of Psalms, and you may wonder why we give it an entire lesson or why we stop over it at all. In itself it would perhaps be scarcely worth the time, but this prayer is like a fisherman's trot line, which may at times bring up quantities of weed and brush, but occasionally lands a fine fish. So we, like true fishermen, must learn the secret of angling, how to waste time wisely and tolerate the rubbish for the sake of the occasional fish.

But who was Manasses? We must begin by trying to place him in his historical settings, which we find in the second book of Chronicles, chapter xxxiii. Here we learn that Manasses was the son of Hezekiah, one of the good kings of Judah, who had a powerful influence over his people; but, as often happens, in history, at least, the good man had a bad son, and Manasses was as bad as his father was good. His reign began about the end of the eighth century B. C. He favored idolatry and other foreign practices and set up again the "high places" which Hezekiah, his father, had thrown down. And as he began his rule when he was twelve years old, he had a long time to do mischief in.

Now it came to pass that after a few years of this wicked reign, the king of Assyria came to Jerusalem and put its king in chains and carried him off to Babylon, which was under the heel of the oppressor and had been made the Assyrian capital. After a while he was allowed to return to Jerusalem, probably as a vassal.

About this time it seems that he began to take a thought of mending. Trouble had been good for him, as it often is for reckless boys, and he tried hard to make reparation. And this little apocryphal prayer is the petition in which the wicked king owns up his sins and begs for forgiveness. It is his prayer of humiliation, of reformation.

You will remember that the books of Chronicles, in which we find the account of Manasses, were written some time in the fourth century, about the time that the books of Ezra and Nehemiah were written. A curious corroboration of this history has recently appeared. In the cuniform inscriptions of one of the Assyrian monuments there is a list of vassal kings, and among them occurs the name of Manasses of Jerusalem, giving a pretty safe background for our story. But this prayer, the scholars are now certain, was injected into the story some several hundred years after the occurrence of the facts. It was a bit of ritualistic poetry which the priests put into their prayer book to round out the story. The pious Jews of the second century B. C., did with the prayer of Manasses just as was done with the prayer of Esther. Each of these prayers was an apocryphal supplement to the earlier story. There is presumptive evidence that the prayer of Manasses is a fragment of one of the lost books of the Bible. It is a beautiful prayer containing a reflection of the thought of immortality and of the dwelling of the wicked in the nethermost parts of the earth.

Manasses has come to occupy a typical place in Jewish religious history. Just as Enoch was the race saint, Manasses was the race renegade, the Benedict Arnold, the King John of Hebrew story, the worst of all bad kings. But, unlike King John, he was swung around in the legends at last and reformed, although it doubtless took a century or two to effect the reform. He was probably dead two hundred or more years before he made this prayer.

The Talmudic literature is full of a curious aftergrowth concerning this king who was so wicked that he became intensely interesting. We have time for only a touch or two of this. The belief that Manasses could have no part in the world to come was found discouraging to penitents. So the Rabbis said, "You must not say that. Even Manasses may repent and reap the fruits of repentance."

One of the legends relates that the Chaldeans made a copper mule, pierced full of little holes, shut Manasses up in it and built fires around it until it was as hot as a furnace. Then Manasses began to pray to the heathen gods for help and when no help came he at last called upon Jehovah. This story tells of how the angels had been so incensed by his wickedness that they closed the windows of heaven to prevent his prayer from reaching the ears of Jehovah. But the Lord of heaven and earth was merciful and caused the mule to burst asunder so that Manasses was delivered from his fiery prison. Another story says he was carried away captive in bonds to the city of Nineveh and was shut up in prison. He besought the Lord and the bonds were burst apart. Another tradition is that the holy fire came down from heaven in the time of Solomon, but was withdrawn on the coming of Manasses.

The Rabbis taught that there were three great sinners who came before the Lord in supplication, Cain, Essau and Manasses; Cain asserting, "My sin is too great for pardon;" Essau asking, "Hast thou but one blessing, my Father?" and Manasses, who at first called upon many gods, and at last called upon God, his Father.

Lastly, here is another interesting old rabbinical justification of repentance. When a certain Rabbi was ill four of his elders went to visit him. The first three sought to cheer him with compliments and flattery. But the fourth said, "Precious are chastisements." At this the sick man said, "Prop me up that I may listen;" and, turning to the wise elder, he asked, "How can you prove that saying, "Precious are chastisements?" In reply the elder cited the story of Manasses, whom nothing but chastisement could bring to well-doing.

We have at least brought up one beautiful and significant thought with our trot line. We have seen the Bible grow before our eyes, not by the hand of one but of many. The Bible grew like a tree, like a long-lived tree, a cedar of Lebanon. Things which spring up in a day die in a night. Those are long-lived which are long in growing.

---

## Who Will Answer?

Will you kindly suggest one or more collections of sermons or essays, reverent but liberal in thought, and suitable for an hour's or a half-hour's reading on Sundays, to quicken, strengthen and elevate the mind, the heart, the will and the conscience, and thus to help the development of the higher life. The editorials and sermons in Unity I find inspiring and helpful, and occasionally I hear a sermon that is helpful and bracing, and that does not repel one by its dogmatism, but I would like to have a few good books along these lines.

AN OLD SUBSCRIBER.

# The Home.

*Our daily life should be sanctified by doing common things in a religious way.*

## Helps to High Living.

SUN.—It is not the business of religion in these days to isolate herself from the world like John the Baptist. She must go down into the world like Jesus Christ.
MON.—The religious instinct will never be replaced by law or even philanthropy.
TUES.—Love is many-sided sacrifice.
WED.—Love is impulse, no doubt, but true love is impulse wisely directed.
THURS.—To be selfish is to be ignoble.
FRI.—All good government must begin at home.
SAT.—Only goodness can cast hell out of any one.

—*Hugh R. Haweis.*

## Miss Brahma's Tea.

'Twas in the coach-house hayloft
Miss Brahma gave a tea;
And up and down the ladder
Went hens of high degree.

The Dorkings and Miss Shanghai,
And Madam Plymouth Rock
(A daughter of Colonial Roosts—
The best New England stock!)

The gay young hens hopped nimbly,
But older ones, and fat,
Preferred to pause when half-way up,
To catch their breath and chat.

A sharp-eyed little Pullet,
With a quill behind her ear,
Was there as a reporter
For "The Hen-house Gazetteer."

But though she looked most knowing
When down at last she flew,
Disdaining ladder-rungs in haste
To write up all she knew,

She would not tell me anything
Of what they had to drink
Or eat, or what the gossips said—
'Twas mean of her, I think!

But all the livelong afternoon
Some great attraction drew
Such numbers to Miss Brahma's tea;
I wonder what—don't you?

—*Mary White in the Outlook.*

## Mrs. Strong's Lawn Party.

Anyone who knows much about the city of Cohoes, N. Y., knows of ex-Mayor Strong, of that city. The mayor is a staunch friend of the Mohawk and Hudson River Humane Society, and indeed, of any good work. He is a kind of humane society all alone by himself, and Mrs. Strong is just like her popular husband in her fondness for doing good.

Cohoes is noted for its "pink teas," whist parties, and lawn fetes, at which society people are accustomed to assemble. And the newspapers the following day dilate on the "handsome toilets" of the ladies, the "dainty refreshments" and "magnificent flower decorations," says the Cohoes Republican. Mrs. Henry A. Strong is a most frequent attendant at as well as giver of such society functions.

Mrs. Strong sometime ago gave a small lawn fete to all the poor children she could find. If The News should give a list of the names of the guests they would be as unknown almost to every reader as to society people. If it gave a list of the "toilets," it would read something like this: Miss Vera Pauvre in soiled, torn calico dress, and without shoes or stockings; Miss Lacking Joy, woolen gown patched with several colored pieces, worn out shoes and torn stockings.

Mrs. Strong did not send out any invitations written or printed on heavy cream vellum paper. No, she delivered her invitations personally and by word of mouth. She went into the alleys and sought out the poorest little ones she could find. She "went into the highways and by-ways and compelled them to come." But there was very little compelling to do when the little sad-eyed tots knew what they had before them. Twenty-six little ones between the ages of three and twelve years, were gathered together on Mrs. Strong's lawn on Mohawk street between 4 and 6 o'clock.

It was a strange "society" function, no doubt, and, perhaps, some unthinking persons may have smiled at it. But those with kindly hearts and faith in him who said: "Suffer little children to come unto me and forbid them not," must have felt a glow of happiness come to their heart at the picture presented.

The little ones romped and played to their hearts' content and then they were treated to a feast. And here is what they had to eat: Fruits, cake, ice cream, candy, watermelon, lemonade. And what looks of happiness beamed through dirt-stained faces like sunshine through breaking clouds. It was no doubt the happiest day that had ever entered the lives of many of these children of the poor.

When Mrs. Strong said: "If there is any child here who never tasted ice cream before, hold up the right hand," eleven little hands went up. Mrs. Strong was prompted to ask this question from seeing some of the children asking others what the ice cream was.

This lawn party given by Mrs. Strong was true, practical Christianity. It took for a few hours a number of little children whose lives, short as they have been, have been all in the shadow of unhappy homes and privation, and brought them into the sunshine of happiness. It will be a happy memory for them as long as they may live, and who can say what an influence for good it may have upon some of these little ones.—*Humane News.*

## Foresight.

Among the myriad anecdotes of doggish intelligence, but few illustrate the precious gift of prudence so effectively as the following story, cited in the diary of Sir M. E. Grant Duff. *Companion* prints it as it finds it. The clergyman has a small dog, which would delight your soul. It is accustomed to sleep with his children, but never knows in whose bed, as they fight for it every night. One evening all the household had gone out, leaving the supper, consisting of meat pies and little cakes, on the kitchen table. When they returned the eatables had entirely disappeared. When the children went to bed, however, each child found, under its counterpane, a meat pie and a little cake. In its uncertainty as to its resting-place, the dog had determined to be prepared for all emergencies.—*Youth's Companion.*

The three most difficult things to do are to keep a secret, suffer an injury, and employ one's leisure.—*Voltaire.*

The noblest deeds of heroism are done within four walls, not before the public gaze.—*Jean Paul Richter.*

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# The Field.

*"The World is my Country; to do good is my Religion."*

## The Fall Migrations.

A rush of wings through the darkening night,
A sweep through the air in the distant height.

Far off we hear them, cry answering cry;
'Tis the voice of the birds as they Southward fly.

From sea to sea, as if marking the time,
Comes the beat of wings from the long, dark line.

O, strong, steady wing, with your rhythmic beat,
Flying from cold to the Summertime heat:

O, keen glancing eye, that can see so far,
Do you guide your flight by the Northern star?

* * * * *

The birds from the North are crossing the moon,
And the Southland knows they are coming soon.

With gladness and freedom and music gone,
Another migration is passing on.

No long, dark lines o'er the face of the moon;
No dip of wings in the Southern lagoon.

No sweet, low twitter, no welcoming song;
These are birds of silence that sweep along.

Lifeless and stiff, with the death-mark on it,
This "Fall Migration" on hat and bonnet.

And the crowd goes by, with so few to care
For this march of death of the "fowls of the air."

* * * * *

A bier for dead birds—has it come to that—
Must this be our thought of a woman's hat?

*Mary Drummond.*

UNITARIAN.—The horoscope of this fellowship for 1900 includes a triennial meeting in England of the National Conference to be held in April; a Unitarian bazaar in London in May, in the interest of which there is to be a performance of "Midsummer's Night Dream" at the Prince of Wales' Theatre, and an international conference of Unitarians in Boston.

THE PACIFIC COAST.—Rev. Bradford Leavitt was installed as successor to Doctor Horatio Stebbins over the First Unitarian Church of San Francisco on the 14th inst., thus entering into apostolic succession, for this is a pulpit glorified by the martyrdom of Starr King and the long and nation serving work of Doctor Stebbins.

—B. Fay Mills of Oakland is arranging for an interesting series of Sunday evening lectures in the Unitarian church of this place. A Hebrew, Roman Catholic and Unitarian are to be heard in turn.

—Rev. George B. Allen of the Pacific Coast has asked that his name be taken off the list of Unitarian ministers because, as reported in the Pacific Unitarian, "I have decided I can be of more service to liberal Christianity by being entirely free from any denominational relations."

—Rev. F. L. Hosmer has accepted a temporary call to Berkeley, Cal. His ministry began last Sunday.

TACOMA, WASHINGTON.—As further evidence of the work done by Alfred W. Martin in connection with the First Free Church of this city, of which he is minister, we have before us "A Schedule of Lessons on the Elements of Character as Illustrated by Stories From the Old Testament." The schedule covers the Sundays from October to June with five festivals, the fifth a patriotic Sunday for February 18th, adding to the usual Autumn, Christmas, Easter and Summer festivals. The lessons include such topics as would naturally belong to child morals. The references are very specific to the Bible pages and to a very few books of reference. It is high work for the kind and still we must think it belongs to a bad kind. To skip from Genesis to Psalms, the Psalms to Ruth, Ruth to Samuel and from Samuel back to Genesis again may serve the ethical enforcement of the topics involved but must leave in the mind of the child either great literary confusion or else a conception of the Bible far removed from that which belongs to the rational student.

CHICAGO.—Prompt with the new year the Stewart Avenue Universalist Church, R. A. White Pastor, is out with their annual which with some straining of the fact they persist in calling "Prospectus," while fifty-seven pages are concerned with things done, said and acquired in the past, and only eleven pages are concerned with the forward look. A large part of the things done is connected with the Neighborhood House activity situated at a distance from the church and working for a community not identified with the church. This church like most other city churches, finds it easier perhaps to do the real weekday work of the church away from home than at home. After a while the skill acquired at this arms length will enable the churches to become centers of helpfulness where they stand and will dispel the present comforting fallacy that obtains too often in Chicago, that the only missionary field lies somewhere "across the river" or "beyant the yards." We congratulate Mr. White and his people for the splendid showing of a growing work.

## Books Received.

THE MCMILLAN COMPANY, 66 FIFTH AVE., N. Y.

The Story of France From the Earliest Times to the Consulate of Napoleon Bonaparte, by Thomas E. Watson. Vol. II, $2.50.

Gleanings in Holy Fields, by Hugh Macmillan, D. D., LL. D., F. R. S. E. $1.50.

One Year of Sunday-school Lessons for Young Children. A Manual for Teachers and Parents, by Florence N. Palmer. $1.00.

The Cambridge Bible for Schools and Colleges.

The Books of Chronicles. Edited by W. E. Barnes, D. D. $1.00.

The Proverbs. Edited by The Ven T. T. Perowne, B. D.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flower makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are: Never be discouraged. Never be a discourager.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.—*J. R. Miller, D.D. in the Evangelist.*


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A book of charm and power. It has the strength of simplicity and the sweetness of sincerity. It is fitted to brighten and better human life.—HENRY VAN DYKE, *Professor of Literature, Princeton University.*

It is just the sort of book that I enjoy, a real rest to me. It takes one away from the noise-ridden city and into the waysides, where we all ought to live for at least nine months of the year. I have a passion for out-of-door books; it is through their pages that I take my vacation.—JEANNETTE L. GILDER, *Joint Editor of the Critic, New York.*

It shows a fine insight into the heart of things, a felicity that is rare.—ELBERT HUBBARD.

I has already proven a vacation to me. I have dined on herbs, taken care not to rob the bird's nest of anything but sweet thoughts, while I have been led to the uplands of the spirit by a brotherly hand.—F. W. GUNSAULUS, *President Armour Institute, Chicago.*

It is a book without a morbid note, without a sneer of cynicism. It has an abundance of those qualities which Sabatier has told us the world connects with the character of Christ, "optimism without frivolity, seriousness without despair.—F. E. DEWHURST, *in Indianapolis Evening News.*

I read it two hours without a break and am refreshed in spirit and purpose.—W. D. HOARD, *Ex-Governor of Wisconsin.*

I find more religion than theology in this book, which fact is very gratifying to me.—A. H. LEWIS, D.D., *Editor of the Sabbath Recorder, Plainfield, N. J.*

Mr. Jones' name may be added to the authors of "Black Beauty," "Beautiful Joe," "Loveliness," as showing tenderest sympathy with dumb creatures, but "Jess" is far more than a horse story. . . . We rejoice to find the long sought poem "Carcassonne" heading a chapter on "The Unattainable." We demur a bit at his very catholic spmpathy with Chinese and Hindu religion. He seems not to give the Christ the unique place in all religions. Buy it. Revel in it. Place it beside the reveries."—THE CHRISTIAN INTELLIGENCER.

These papers teach religion from an observation of country scenery, doing so in a manner always interesting and often eloquent.—SCOTSMAN, *Edinburgh.*

They are full of nature, of humanity and of the best kind of religion, charged with that vitality, humor, poetry and inspired good sense which mark all of Mr. Jones' splendid work.—THE NEW ENGLAND MAGAZINE.

We are conscious as we read that we are in the presence of a genuine lover of the simplicities of life and are grateful for what he has imparted to us of his own delight in beautiful things.—MANCHESTER GUARDIAN, *England.*

The author is not what would be called by many "an orthodox" person, but he has an immense love of animals as well as of human nature, and in pleasant language gives us much to think about.—CHURCH TIMES, *London.*

This author is not concerned with saving. He believes that the "primal mission of religion is to bring a realizing sense of the world." His book is full of nature and catches not a little of its beauty. It only wants power.—EXPOSITORY TIMES, *London.*

The most striking feature of this volume, however, is not its poor theology or inconsistent philosophy, but it has literary charm; it abounds in passages of rare beauty and constitutes throughout most delightful reading.—THE INTERIOR (*Presbyterian*), *Chicago.*

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